

## Scoring Activity

- 1 Your Grade \_\_\_\_\_ Correct Grade \_\_\_\_\_ \*Point Adjustment \_\_\_\_\_ Total Points \_\_\_\_\_
- 2 Your Grade \_\_\_\_\_ Correct Grade \_\_\_\_\_ \*Point Adjustment \_\_\_\_\_ Total Points \_\_\_\_\_
- 3 Your Grade \_\_\_\_\_ Correct Grade \_\_\_\_\_ \*Point Adjustment \_\_\_\_\_ Total Points \_\_\_\_\_
- 4 Your Grade \_\_\_\_\_ Correct Grade \_\_\_\_\_ \*Point Adjustment \_\_\_\_\_ Total Points \_\_\_\_\_
- 5 Your Grade \_\_\_\_\_ Correct Grade \_\_\_\_\_ \*Point Adjustment \_\_\_\_\_ Total Points \_\_\_\_\_
- 6 Your Grade \_\_\_\_\_ Correct Grade \_\_\_\_\_ \*Point Adjustment \_\_\_\_\_ Total Points \_\_\_\_\_
- 7 Your Grade \_\_\_\_\_ Correct Grade \_\_\_\_\_ \*Point Adjustment \_\_\_\_\_ Total Points \_\_\_\_\_
- 8 Your Grade \_\_\_\_\_ Correct Grade \_\_\_\_\_ \*Point Adjustment \_\_\_\_\_ Total Points \_\_\_\_\_
- 9 Your Grade \_\_\_\_\_ Correct Grade \_\_\_\_\_ \*Point Adjustment \_\_\_\_\_ Total Points \_\_\_\_\_
- 10 Your Grade \_\_\_\_\_ Correct Grade \_\_\_\_\_ \*Point Adjustment \_\_\_\_\_ Total Points \_\_\_\_\_
- 11 Your Grade \_\_\_\_\_ Correct Grade \_\_\_\_\_ \*Point Adjustment \_\_\_\_\_ Total Points \_\_\_\_\_
- 12 Your Grade \_\_\_\_\_ Correct Grade \_\_\_\_\_ \*Point Adjustment \_\_\_\_\_ Total Points \_\_\_\_\_
- 13 Your Grade \_\_\_\_\_ Correct Grade \_\_\_\_\_ \*Point Adjustment \_\_\_\_\_ Total Points \_\_\_\_\_

### \*Point Adjustment

Correct Grade (e.g. If the essay's correct grade is a 6, your group assigned it a 6)= -1

One Off (e.g. If the essay's correct grade is a 6, your group assigned it either a 5 or a 7)= +0

Two Off= +1

Three Off= +2

Four Off= +3

# AP English Language and Composition

## 2013 Scoring Guidelines: Rhetorical Strategies Question

The score should reflect the essay's quality as a whole. Remember that students had only 40 minutes to read and write; the paper, therefore, is not a finished product and should not be judged by the standards appropriate for an out-of-class assignment. Evaluate the paper as a draft, making certain to reward students for what they do well.

All essays, even those with scores of 8 or 9, may contain occasional lapses in analysis, prose style, or mechanics. Such features should enter into a holistic evaluation of an essay's overall quality. In no case should an essay with many distracting errors in grammar and mechanics score higher than a 2.

- 9** Essays earning a score of 9 meet the criteria for the score of 8 and, in addition, are especially sophisticated in their argument, thorough in their development, or impressive in their control of language.

### 8—Effective

Essays earning a score of 8 **effectively** develop a position on the relationship between ownership and sense of self. The evidence and explanations used are appropriate and convincing, and the argument is especially coherent and well developed. The prose demonstrates a consistent ability to control a wide range of the elements of effective writing but is not necessarily flawless.

- 7** Essays earning a score of 7 meet the criteria for a score of 6 but provide more complete explanation, more thorough development, or a more mature prose style.

### 6—Adequate

Essays earning a score of 6 **adequately** develop a position on the relationship between ownership and sense of self. The evidence and explanations used are appropriate and sufficient, and the argument is coherent and adequately developed. The essay may contain lapses in diction or syntax, but generally the prose is clear.

- 5** Essays earning a score of 5 develop a position on the relationship between ownership and sense of self. The evidence or explanations used may be uneven, inconsistent, or limited. The writing may contain lapses in diction or syntax, but it usually conveys the student's ideas.

### 4—Inadequate

Essays earning a score of 4 **inadequately** develop a position on the relationship between ownership and sense of self. The evidence or explanations used may be inappropriate, insufficient, or unconvincing. The argument may have lapses in coherence or be inadequately developed. The prose generally conveys the student's ideas but may be inconsistent in controlling the elements of effective writing.

- 3** Essays earning a score of 3 meet the criteria for the score of 4 but demonstrate less success in developing a position on the relationship between ownership and sense of self, or the explanations or examples may be particularly limited or simplistic. The essays may show less maturity in control of writing.

### 2—Little Success

Essays earning a score of 2 demonstrate **little success** in success in developing a position on the relationship between ownership and sense of self. These essays may misunderstand the prompt, or substitute a simpler task by responding to the prompt tangentially with unrelated, inaccurate, or inappropriate explanation. The essays often demonstrate consistent weaknesses in writing, such as grammatical problems, a lack of development or organization, or a lack of control.

- 1** Essays earning a score of 1 meet the criteria for the score of 2 but are underdeveloped, especially simplistic, in their explanation, or weak in their control of language.

- 0** Indicates an off-topic response, one that merely repeats the prompt, an entirely crossed-out response, a drawing, or a response in a language other than English.

**2013 AP ENGLISH LANGUAGE AND COMPOSITION FREE-RESPONSE QUESTIONS**

**Question 3**

(Suggested time—40 minutes. This question counts for one-third of the total essay section score.)

For centuries, prominent thinkers have pondered the relationship between ownership and the development of self (identity), ultimately asking the question, “What does it mean to own something?”

Plato argues that owning objects is detrimental to a person’s character. Aristotle claims that ownership of tangible goods helps to develop moral character. Twentieth-century philosopher Jean-Paul Sartre proposes that ownership extends beyond objects to include intangible things as well. In Sartre’s view, becoming proficient in some skill and knowing something thoroughly means that we “own” it.

Think about the differing views of ownership. Then write an essay in which you explain your position on the relationship between ownership and sense of self. Use appropriate evidence from your reading, experience, or observations to support your argument.

**STOP**

**END OF EXAM**

## Essay #1

People are defined by what they have, and though it may be materialistic, ownership directly relates to one's sense of self.

Ownership is important to identity because it evokes pride. For example, the United States of America is a country created on ownership. It may not be listed in the founding principle of the Constitution, but had early Americans not desired ownership, the U.S. would still be a British satellite. The colonists wanted to own land and the country so that it could be theirs, and they could take pride in it. They didn't want to be a part of something thousands of miles away, but instead to own their own government and country. That ownership gave them an identity that they were proud of and content with.

Sense of self relies on ownership because it is evidence of something that only one individual can have. I know this to be true because of the way I value my car. Sure, it was great to drive around in my dad's old truck, but owning my own car beats that any day. I'm proud of my ownership because it makes me feel special—I'm the only one who has rights to my car. There's something about being the single person who has something that gives people self-worth. That feeling of ultimate importance is why ownership and sense of self are so strongly connected.

Whether it be a nation of people fighting for land to call their own or a sixteen-year-old boy buying his first car, ownership and sense of self go hand in hand.

Student Score: \_\_\_\_\_

Actual Score \_\_\_\_\_

## Essay #2

In American society, the classic "American Dream" is characterized through home ownership. People memorialize the day they purchased their first car or invested their own money in to the stock exchange for the first time. All of these monumental events stem from a uniform theme of ownership. The notion of purchasing items to gain, either social class or material objects, is a highly controversial and debated topic. This determination to unearth a relationship between ownership and sense of self has plagued philosophers for centuries. Ownership marks certain goals in human society, but can also lead to an individual's downfall.

Every seven-year-old has walked to the local toy store, pockets brimming with jangling coins from their weekly allowance, and has spent hours choosing the perfect object to commemorate their hard work through. That glistening new doll or lightning fast car is the child's way of rewarding themselves for mopping the floor or taking out the trash. As Aristotle claimed, "ownership of tangible goods helps to develop moral character." The child has learned the valuable lesson of working hard, then rewarding yourself. In this way, ownership teaches self-respect and self-sufficiency. If one can afford to own key objects such as homes and cars, they can rely on only themselves to survive.

Ownership also teaches perseverance; it assists humans in setting goals and striving for said goals. Personally, upon turning seventeen, I was determined to purchase my own car. For two years leading up to my birthday, I worked hard to regulate the money I earned, placing huge sums in the bank. This goal came to fruition when I finally could afford a car. It is not the shiniest, fastest, or most opulent vehicle available, but owning my own car made me proud. It was a goal to strive for, a constant desire propelling me forward. Ownership can allow humans to manage themselves and can instill pride and self-accomplishment.

Bearing in mind the positive attributes connected to ownership and its impact on self, negative characteristics also follow ownership. Gluttony and materialism are never far behind the notion of ownership in today's society, materialism is a large problem. Constantly, wealthy politicians, sports players, and celebrities are broadcasted spending money, owning multiple homes, and hundreds of cars. These same notable individuals are later shown declaring bankruptcy and turning over property to collection agencies. While ownership can help set goals and at as a reward for determined work, ownership can also bring out negative traits. Plato felt that "owning objects is detrimental to a person's character" and much validity exists in that statement. Addiction and obsession can arise when people begin to enjoy "owning" too much. One can become consumed with materialism and ruin the hard work it took to raise funds. Society's desire to own can also pressure people into spending money they do not possess, ruining the positive sense of self ownership can convey.

Ownership in relation to sense of self has both positive and negative correlations. The desire to own something is often a way goals are set, and eventually reached. In this way, ownership serves as a positive reminder. Sadly, the desire to 'own' can often overtake people, causing materialism and obsession to surface. In moderation, ownership is beneficial. When ownership becomes the primary, or only, driving force in someone's life, they have lost the positive sense of self ownership can deliver.

Student Score: \_\_\_\_\_

Actual Score \_\_\_\_\_

### Essay #3

I would have to agree with Plato "owning objects detrimental to a person's character" and Aristotle's claim that "goods help develop moral character."

Owning something defines who you are. By owning something you wonder why you have that object and what you achieved to be able to call it yours. This could've caused a lot of hard work and motivating yourself to own something. It reminds you of who you are as an individual. My parents own their own business. They first started by getting the job as an employer there because of the 100% effort and hard work and challenging themselves they slowly moved up the chart and decided to give themselves an even bigger challenge "owning it" by saying it's theres they can feel good about themselves to know what they had to go through to get here.

As Aristotles says, "goods help develop character." By having nothing to call yours what do you have to say you did something in life? What do you have to say this is who you are? Owning something gives you a reason to live for. Everyone has character there for everyone has something they own. They own their own thoughts, beliefs, and choices, which developes their characteristics as a person. All those who are honored with statues and day of the month such as Christopher Columbus all had there own state of mind to belief in something now they own a spot in the world today that no one will ever forget. So I can clarify that owning something develops character and defines who you are as a person.

Student Score: \_\_\_\_\_

Actual Score \_\_\_\_\_

### Essay #4

That there are distinct ways to express possession and ownership in basically all languages shows the universality and deep-rooted significance of this topic. Prominent philosophers have

discussed it for centuries. Some claim that it builds moral character, while others decry its detrimental effects. Both views can technically be correct, but the important matter is not whether ownership serves good or evil purposes. Instead, the complex and intriguing aspect of ownership is that it builds both an individual sense of self and a group identity, or sense of belonging.

Take, for example, ancient cultures and the rights of citizens to vote and participate in the government. In Greece, as in many other cultures, only males with sufficient property could vote and decide the course of the civilization. Men with more property held higher statuses, while men without belongings at all were most often slaves or free men that weren't citizens. The ownership of property thus contributed to an individual's identity because it labeled him as either a citizen or non-citizen. Having more property also added to a group identity, because there was a natural common affinity between those who were citizens. The rule between having property and voting makes sense in a psychological way, because people without land had no stake in the future of civilization. In essence, they had nothing to lose, therefore their votes could not be trusted to benefit the civilization in general. In the examples of ancient cultures therefore, owning property led to the development of both an individual and a group identity.

In today's world, a similar concept still applies. The American Dream that is so idealized and coveted is an excellent example of how ownership contributes to both types of identities. In its most basic form, the American Dream is an idea that working hard will allow one to succeed in life, even if one starts out on the lowest rung of the social ladder. For many immigrants, the tangible sign of success is the ownership of a house in America. Accomplishing this adds to one's sense of self-worth and also cements the idea that one has integrated into society and has become a true American. In addition to that though, owning a house establishes someone firmly as a part of a community. There are shared responsibilities both as a community member and as a nation-member, and people who attain ownership of a house in America often no longer feel the isolation and detachment that other displaced, non-home-owning immigrants feel. The simple act of owning a house thus has enormous transformative power—it both strengthens an individual and group identity in one fell swoop.

As is evidenced through historical and modern day examples, both an individual and a group identity can be strengthened through ownership. It is certainly somewhat strange that having possession of something can create such a profound psychological impact, but on the other hand maybe it's not so bizarre: humans come into the world with very little to call their own. As one grows and develops, connections are made to augment oneself through attachments to other things. If nothing else, at least our language must show this, with all of its intricacies involving the subtle and complex notion of ownership.

Student Score: \_\_\_\_\_

Actual Score \_\_\_\_\_

#### Essay #5

Ownership is the idea that one claims something as one's own. The act of calling something "mine" or writing one's name on an object shows ownership. Yet everything we "own," down to our very lives can be taken away from us. We do not actually own anything, since it can all be taken. Plato believed that owning objects is detrimental to a person's character and I defend that argument.

In a court of law one can sue another for the violated rights of something they "own." Society makes owning things entirely easy by trademarks, labels, and even going as far as writing "owned by" on objects. In a society where people obsess of what and how much they own how can people truly enjoy life? How can people truly feel love, be individuals, and find happiness when they are so stuck on

owning earthly values? In that sense Plato is correct. Ownership prohibits the soul from truly being happy and blinds people from being individuals.

In today's society what and how much of it you own defines one's social status. Some people view others as cool for owning every pair of Jordans that have ever existed. Others label them as materialistic and blinded by the need to fit in. Somebody so dazed by being popular never gets the chance to truly identify his or her self within his or her self.

Ownership does not necessarily have to be over physical objects. Things like our names, our lives, and ideas are all things that people claim to own. Though names are repeated incessantly, ideas are 'stolen' all the time, and lives are taken every day. Going back to the colonial era, countries were deemed great or not on how large their land was, and how many other places did they "owned."

The definition of ownership seems to vary from person to person. Jean-Paul Sartre thought the definition of ownership as "becoming proficient in some skill and knowing something thoroughly." My definition contrasts that. I believe ownership is when one claims or deems anything as belonging to oneself. In my utopia, there would exist a world where we "owned" nothing and self-identity would be strived for. Plato is completely correct in that ownership is detrimental to the character because it prohibits self-actualization, distracts from the wonders of life, and causes unnecessary battles.

Student Score: \_\_\_\_\_

Actual Score \_\_\_\_\_

#### Essay #6

Ownership is when you own something that's really yours, and sense of self is thinking that you own it, even though you don't.

Plato argues about ownership, Aristotle claims that ownership of tangible goods help develop character, Jean-Paul Sartre proposes that ownership extends. I think that first you have to know how to have sense of self before you have ownership because you have need to feel like you own that one thing before you really own it. So they are two different things that describe to different manners, 2 different issues.

Sense of self and ownership describe owning things before and after feeling that you own it. When you buy a TV or something new, you need to have a sense of self before you buy it then you can buy it and have ownership, that how you knew or thought about how it would feel of the sense of how it would feel to own that object.

Student Score: \_\_\_\_\_

Actual Score \_\_\_\_\_

#### Essay #7

For centuries, philosophers across the world have acknowledged the relationship between ownership and identity. As a general rule, humans feel more confident about themselves if they can produce material evidence to prove their worth. Even non-material items such as knowledge have been shown to positively affect a person's sense of self. Through careful examinations of the play *King Lear* by William Shakespeare and the novel *The Handmaid's Tale* by Margaret Atwood, one realizes that ownership can have a major effect on an individual's sense of identity.

In Shakespeare's masterful tragedy *King Lear*, the title character begins the play as a wealthy king of a European nation. He seems to have it all: money, land, and a loving family. As a result, Lear develops a feeling of pride and self-worth that shows his arrogance early in the play. However, as the Acts pass, circumstances begin to change. First, Lear loses his daughters. Although none of them physically disappear, all three are pushed out of Lear's life. Goneril and Regan trick their father, betraying him and running off with their husbands, and Cordelia is ostracized by Lear himself. After these events, the reader can spot a clear change in the king. He is no longer confident in his actions, and he becomes extremely paranoid. Unfortunately, the situation only becomes worse for Lear, who then loses his kingdom and his wealth at the hands of his two malevolent daughters. Following these events, Lear goes insane. He runs off into the woods in the midst of a violent storm, randomly takes off his clothes, and has conversations with himself. At this point, all of Lear's identity has unraveled in response to the disappearance of all that he owned. Shakespeare's *King Lear* is an alarming example of the negative effect the loss of ownership can have on an individual's sense of self.

Along with ancient examples, many modern works of literature also portray the same correlation between ownership and identity. In Margaret Atwood's dystopian novel *The Handmaid's Tale*, Offred struggles through life as a concubine for a wealthy man in the country. Force to participate in the monthly "ceremony," Offred has lost all sense of personal identity. Her emotions are nowhere to be found, and she travels through life as a robot, without hope and without feelings. Interestingly, Offred's lack of identity is also reflected externally, as all Handmaid's are required to dress in the same fashion and wear the white helmet to cover their faces at all times. Once again, Offred's loss of self-worth can be traced back to a loss of ownership earlier in her life. Years before the events of the novel, Offred and her husband tried to sneak out of the country to protect the future of their young child. However, shortly before making it to Canada, the family is captured and torn apart. Offred becomes a Handmaid, and she never sees her husband or daughter again. In one single instant, Offred has her two most important possessions ripped right out of her hands. As a result, she falls into a state of deep depression, and her personal identity fades into dust.

By examining these two literary works, one can clearly view the strong correlation between ownership and identity in human life. In both pieces, the main character loses his or her sense of self-worth as a direct result of the loss of property, whether it be physical or mental. Without the feeling of ownership, these characters feel worthless, and they allow their lives to deteriorate. It is a human instinct to want to own property; when this instinct is not fulfilled, then the person no longer feels worthy of his or her own identity.

Student Score: \_\_\_\_\_

Actual Score \_\_\_\_\_

#### Essay #8

Although opinions vary as to what exactly owning something means, I agree with Jean-Paul Sartre that "ownership extends beyond objects to include intangible things as well."

I play soccer and have played for many years. I am on the Varsity team at my school and I believe that I own soccer because I am skilled at it. Anyone being able to succeed in a sport or talent has the right to say he owns it because he has spent time and effort to perfect it. Playing an instrument is also something to own because being well-rounded in such an area is difficult to do.

Learning a different language and becoming proficient in it is also owning it. Only a small section of the world can call itself bilingual or trilingual, so having the ability to own it is a great sense of self. This is not a tangible item, but is something to carry with you your whole life.

Becoming a teacher is perhaps the best example of knowing something thoroughly and owning it. To be so educated on a subject that you can teach it is an amazing feat that is well-deserving of owning it. To teach is to have a great sense of self that cannot ever be removed, and although intangible, is an achievement deserving jealousy.

I agree with Jean-Paul Sartre in his assertion that becoming proficient in something that can be intangible is also a form of owning something. One does not have to physically have something to own the right to call it his own. I see from personal experience and observations that to own something can either be physically or mentally and still be as powerful and effective.

Student Score: \_\_\_\_\_

Actual Score \_\_\_\_\_

#### Essay #9

How do we know if something truly belongs to us? What does it mean to own something? Does it have to be an object or can it be intangible? Twentieth century philosopher Jean-Paul Sartre proposes that ownership extends beyond objects to include intangible things as well. There are many things that are ours, but we cannot touch or see like our conscience and there are many things that we can physically touch or see that belong to us. Whether intangible characteristics or physical features they're ours.

When two people fall in love they may say things such as "you have my love" or "I have love for you." You cannot actually hand over your love to them but you know they have it and they "own your heart." This expresses how you will never give the love you give them to anyone else, it belongs to them. However, if you have a separate bank account, it is clear that that you own the money in your account and that money in their account belongs to them.

A person does not physically have to have something to own it but there can be intangible things that a person can own. It is just about the way the person thinks. In order to own something tangible you have to work hard for it and earn it. If it was just simply handed over to you, you did not do anything to show that you fought for it and it is truly yours. There will be no story on how you became the owner.

Whether tangible or intangible if you work hard for it and believe it is there and use it with your best ability then you are the owner. It belongs to you.

Student Score: \_\_\_\_\_

Actual Score \_\_\_\_\_

#### Essay #10

Throughout the history of humanity individuals and groups of individuals have uniquely constructed themselves with their own identity and aspects that characterize that identity. Ironically, the more that people develop a more established sense of self, the less they feel associated with other human beings and other groups of humans.

As Jean-Paul Sartre proposed, ownership extends beyond objects to include intangible things as well. And as Plato argues, owning objects is detrimental to a person's character. In my opinion, both Plato and Sartre are correct because I believe that both tangible and intangible objects, especially those that distinguish people strongly from each other such as power and money are detrimental to people's characters and our society as a whole. Both Porfirio Diaz, a condemned president of Mexico, and Adolf Hitler, the chancellor of Germany during World War II demonstrate how the ownership of money and power are detrimental to one's character.

Porfirio Diaz, a dictator of Mexico during the Mexican Revolution, abused his power as President of Mexico to benefit the upper classes and Mexico's economy while simultaneously destroying the impoverished lower classes in Mexico. Because Porfirio Diaz was entranced by the amount of power he held, he failed to realize the struggles of the Mexican lower social classes. Overall, this power proved to be detrimental to his character, as he was considered an evil ruler by much of Mexico both in the past and in the present. Octavio Paz, a famous Mexican diplomat, poet, and writer, often wrote about the lives of the lower classes under the power of the Diaz regime and the "hacendados," who owned the "haciendas," or the plantations, in which much of Mexico's population was forced to work arduous labor for below minimum wages. In one of his poems, Paz wrote that "money sucks the brains out of man, sucks the blood from the world." Overall, this intangible possession of power can essentially dehumanize people. As portrayed by Porfirio Diaz's regime in which much of the Mexican population suffered due to his obsession with power and advancing Mexico's economy to increase the amount of money Mexico had, an abundance of power can be detrimental to a person's character and the decisions that they make.

Adolf Hitler was a second ruler who caused the suffering of many due to his obsession with power. In addition, he punished those who had different identities than that of his own due to the fact that his possession of power and sense of self was too strong for him to overcome. During World War II, Hitler can be linked to the deaths of 9 million people, 6 million of them being Jewish people and the rest being anything different from that of his own identity. Hitler despised homosexuals, people of different religions, people of different ethnicities and heritages, etc. Anybody that differed from his own identity, Hitler grew to hate. Thus, Hitler exemplifies a ruler very similar to Porfirio Diaz; he advanced Germany's economy and increased his own power, while also being responsible for the suffering of many. Therefore, Plato was somewhat correct in saying that owning objects is detrimental to one's character. While Plato did not say that intangible objects were also detrimental to one's character, he was correct in his assertion that possession of too much of one thing is detrimental to all humans. Not only did Hitler's power destroy his good character, but it also allowed him to discriminate against anybody who had different identities.

Religion and race have both been the cause of too many wars throughout the history of our world. It appears that different identities allow people to become disassociated with individuals of different cultural groups. However, it also appears that the possession and ownership of both tangible and intangible objects, such as money and power, are also the very strong forces that lead to war and discrimination. Overall, as demonstrated by the actions of both Porfirio Diaz and Adolf Hitler, the possession of too much power or money can be detrimental to a person's character.

Student Score: \_\_\_\_\_

Actual Score \_\_\_\_\_

#### Essay #11

Everything in this world today revolves around materialistic possessions, how much we own places us in a social hierarchy and influences our personality and identity. Aristotle, great philosopher

makes the appropriate claims about ownership, saying that the objects that we own helps us develop moral character. To start off, owning something means that you have worked hard for an object or idea that now you possess it and it is rightfully yours, or in the other sense where you buy it and becomes yours.

Ownership of something has a very strong tie with how one identifies themselves. For example, I have a phone, good clothes, brand new shoes, and money. All these possessions in one or more ways influence how I view myself. Since I have money I feel rich and feel good about life, though this may not be the case for the less fortunate who may feel like they are not worth it. Possessions also influence one's identity, if you have many things and you value them, you're a responsible person. But if you have everything and you do not value it, then you're just selfish.

Jean-Paul's beliefs of ownership are also accurate, since when we have mastered a skill; for example, becoming an excellent mathematician or writer, we can infer that we own those skills. Paul's beliefs make ownership and sense of self a more indept discussion since not only materialistic things determine who we are as individuals. But rather we also make intangible things such as emotions and experiences to make us identify better with ourselves and others. For instance, if a person lived through a harsh life, he owns that experience. That possession helps develop an individual's views in life and how happy he is with himself. This individual may be cold, bitter, and indifferent since he own a harsh experience that determined how he was going to see life and himself. But a person who perhaps lived a good life loved one's close to him, food and shelter. Then this person will most likely have a personality filled with joy and happiness all over.

Student Score: \_\_\_\_\_

Actual Score \_\_\_\_\_

## Essay #12

When I was young, as we all were once, I and my sisters would build sandcastles on the beach. We'd dig out the moat, heap up the sand, dash back and forth from the waves toting enormous, brightly-colored buckets of water to our plot of land. Drip-castles, bucket-castles, pile-castles—we made them all. After our masterwork was complete, we'd revel in our hard work, saying, "We did it! It's ours!" But at the end of the day, inevitably, we had to go, leaving it behind to be ebbed away by the rising tide.

Ownership has come to define us, as our pride in our accomplishments or our material wealth. However, like all things, we must understand that ownership is temporary and not unique, and that the self comes not from whatever we have, whether a skill or a toy, but from a deeper-seated sense of personal identity crafted by ourselves and for ourselves alone.

Consider this: every atom within you was born in the heart of a star. Millions, even trillions of miles away, every atom has flown through space to end up, never ceasing or yielding, within you. And your body, after you have lived, will release those atoms to be reused and recycled, continually forever. You do not own your body. It is simply on loan from the universe. In the same way, all of our possessions, our skills and knowledge, no longer belong to us after we die. They are passed down or inherited, like your grandmother's coffee table; they are thrown away, like the sweater you loved that was mangled beyond repair; they are lost, like the sapphire earrings that fell to the bottom of the pool when you were six. Possessions are transient; they come and go. They cannot define you, because they hardly exist beyond your seeing them. Your ownership of them passes after they or you are gone, both knowledge and objects.

So what is the self, if not a collection of knowledge or objects? The self is then a collection of memory, of experience and of something more intangible. We own our memory, though it grows old and misshapen as we remember it. It is something that is erroneously ours, even after we have faded away. Time, in which we once were, is ours, too. We are defined by us, by our experience, by what we decide we are. We are greater than what we know, or what we own. The self transcends ownership, in that way that anyone can own a pair of earrings, anyone can build a sandcastle, but only we can experience our lives and the beauty within them. Countless sandcastles might be built on that beach throughout time, but that memory is mine forever, to keep and to hold.

Student Score: \_\_\_\_\_

Actual Score \_\_\_\_\_

### Essay #13

Ownership? What is this whack-a-doo concept of which you speak? Do I own the sunrise over the Grand Canyon that I made my boyfriend wake up and drive me to see? Do I own the fantabulously whacky way a duck walks, which I hilariously imitate *when no one's expecting it*? Do I own the unicycle I sometimes ride through the food court at the mall or the ukulele I strum on street corners just to brighten people's days?

Sense of self? What's that? Oh, probably my amazing ability to make balloon animals that look like famous Disney characters. Or my unparalleled ability to recite all the lyrics to old Mumford and Sons songs that, like, even they don't remember. Sense of self is ordering pancakes for dinner, hugging a stranger in the rain, stealing an old person's wheel chair to roll down a hill and show them that life is still full of whimsy, or using a civil war cannon as an alarm clock because people have stopped appreciating our nation's history. BOOM! Wake up, America!

Look, I know you're expecting some five paragraph recitation of the evils/virtues of ownership or some hoey like that. You want me to dance for you as you call out the tune, just so I can have the honor of standing on a slightly higher conveyer belt in your factory of conformity. But that ain't me, *hombre*. I dance when people least expect it, like that kid in *Footloose* if the kid in *Footloose* was a superfly chick who taught herself to crochet and writes insightful haikus on the backs of grocery receipts. In fact, I'm going to get up and dance right now, right in the middle of this test.

Okay, where was I? Oh, ownership. I mean, my Dad owns this multi-tiered swimming pool in the back of our estate. It's awesome, you know—he fills it with purified spring water. And does he ever even swim in it? Nope. While I'm floating on my back like a banyan leaf in the Amazon, he's at his law firm, chained to a desk. Who owns who, Dad? He complains all the time about what I do with my debit card, like spending \$300 to give this really interesting homeless person I met basket weaving lessons. Redonk! Money don't got owners, Daddy. Only spenders!

Sartre says that we own things we know how to do. He is so right. So here is a list of things that I own, Sartre-style: The secret language of dandelions, the sadness of clowns, the elegance of broken Amish furniture, the hotness of chamomile tea, the delirious unbridled dizziness of falling in love while biting your tongue, the haunting memory of shadow puppets and dust, the unspeakable profundity of French cinema. Plus ROLLERSKATES!

See, and you now think you own me, dontcha, sucka? But how can you own me if you don't even know what I'm going to do n

Student Score: \_\_\_\_\_

Actual Score \_\_\_\_\_